THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"For what if some did not believe? shall their unbelief make the faith of God without effect?" (ROM. 3 : 3).

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WORKING FUNDAMENTALS OF "MORMONISM."*

ELDER JOHN A. WIDTSOE.

I HAVE rejoiced, my brethren and sisters, in the thrilling and remarkable testimonies that have been borne during this conference. My testimony has been strengthened. I shall go out with food for reflection for the next six months and longer, and feel to rejoice that I had the privilege of hearing the address of our President and the testimonies that have been borne at the two meetings that we have had of our conference.

I am always happy to bear my testimony, even though it has to be done under the difficult sense of responsibility that rests upon every person who attempts to address the great gathering in this tabernacle on these great occasions. I do know that this is the Gospel of Jesus Christ. I bear witness to the truth of the testimonies that have already been borne, and wish to add that there is no greater joy in my life than that which comes to me because of this great and abounding knowledge.

Many thoughts have gone through my mind, as through yours, during the two previous sessions of our conference. I have been reminded especially of a remark made to me just a week ago today when I happened to be at Jerome, Idaho, in the company of a number of people who were not of our faith. One man, a prominent man in the county, said to me: "The enemies of 'Mormonism' may say many things about your faith, but it seems to me that there is one thing that we can all say in behalf of the 'Mormon' people and the 'Mormon' institution,—that it works; it works successfully in behalf of mankind. It achieves and has achieved that which it sets out to achieve." This

*Discourse delivered April 7th, 1923, at the Ninety-third annual conference in the Tabernacle, Salt Lake City.

remark made me think seriously about a good many things pertaining to the Gospel, for it seems to me that there is no higher test of truth than that an organization succeeds in doing that for which men establish it or hold it in honor. In fact, I believe one of the great modern philosophies is based entirely upon the principle that if a thing works in behalf of its cause, if a system is successful in achieving the purposes proposed, there must be a large element of truth in that system and in such attempts. So one of the proofs of the truth of "Mormonism" lies in the fact that during the long period of its existence, approaching a hundred years, it has successfully been able to bring peace, happiness, joy and satisfaction into human lives, into the lives of those who have partaken of its blessings.

This question of "workability" came to my mind yesterday when our President gave a number of statistics pertaining to the present condition of the Church. Most of my time during the last few months has been given over to educational work in connection with the Church school system. When the President gave the figures as to the number of Latter-day Saints attending college, high school and elementary school, I was reminded of the comparative value of those figures as another evidence of how successfully "Mormonism" works in behalf of its people. According to the figures given by President Grant yesterday, we have in this Church 8.6 young people attending college out of every thousand members of the Church; whereas, in the whole United States there are only 4.9 per thousand population attending college. In this Church we have nearly twice as many college students per capita as in the country at large. I was interested also in the high school figures. According to the figures given us yesterday, there are 60.6 individuals per thousand attending high school in this Church; whereas, in the United States as a whole, there are only 20.8. That is, nearly three times as many young people are attending high school in the Church of Jesus Christ as are attending high school, on the average, in this great land of ours. In the elementary schools the difference is not so great, for in our Church there are 223.3 students out of each thousand of membership, attending the elementary schools, as against 204 in the country at large. Nevertheless, this is also a substantial increase, though not so great, because of the fact that elementary education is usually required by law in the states of the Union; but as soon as the high school and the college periods are reached, where men's free agency above and beyond the obligations of the law is manifested, then at once this great Church leaps forward far beyond the average of the people of this country. I have no doubt that there may be other communities in the United States with probably nearly as high a college and high school attendance, but I doubt whether any survey that may be made will show a higher attendance of college and high school students.

I call your attention to this not merely because of the interest it always awakens in us to find that we are standing high in the desirable activities of the world, but because it shows how "Mormonism" functions in the life of humanity, how thoroughly it works. Education is placed as one of the great and foremost activities of a civilized world; and here a despised, and sometimes more than despised, people makes a survey of its educational conditions and finds that the spirit of education is stronger within this group of people than in any other, perhaps, throughout the country, and stronger than the average within the country as a whole. Another evidence, another test of the truth of "Mormonism."

Many people have asked how it is that "Mormonism" so functions; how it is able to work in such a fashion in behalf of humanity; because I might take anything else, any other activity, sound and good and designed for the welfare of the human race, and show practically the same conditions that apply to the course and the cause of education. One man will declare that the reason why these things are so in "Mormonism" is merely because by some accidental condition, great men have arisen in "Mormondom." Joseph Smith was a tremendously great character; every student, whether of our people or not, will admit the greatness of the man. And so, those who do not understand us will say we had a great man to found our Church and that explains how we are able to show a condition so favorable. Another will say that Brigham Young was such a great man. And so, as I read recently in a book not long since published, all "Mormonism" may be explained because of the great men that "Mormonism" has had. Another book declares that the reason why this test of truth, this test of fitness to human conditions, measures up as well as it does, is because "Mormonism" has been placed under very difficult conditions. It had to fight its way in Missouri. It had to fight its way out here in the desert. It has been opposed by men, and as a consequence it has been able, through opposition, to develop into the great institution that it is to-day.

Any such explanation, my brethren and sisters, is insufficient to those of us who have understood the spirit of the remarks that have been made at this conference. There are in this Church great fundamental principles, and reflected from those principles are great fundamental practices. The possession of these principles, the use of these practices, lie at the foundation of any explanation of the vitality and the strength and the fitness of "Mormonism" to serve the human race; and that is my testimony to you, as I understand this great Gospel of Jesus Christ.

President Grant spoke of some of these great practices, in his address yesterday. He called our attention to the soil, to the home, to the advantage of placing the family unit in the open country to deal with nature and the problems of the soil, and he

laid it down to all of us who care to follow him, as a fundamental practice in the building of this Church. This Church can not get very far along unless it does adhere to these fundamental principles and practices, such as were outlined to us yesterday. As to the soil and its products and life on the soil and life under the open sky, and the life of contest, not with men so much as with nature, with the soil, with the water we put on the soil, with the air, the sunshine, and with the various conditions of agriculture; out of such contacts and out of such contests comes the great strength that we need in the building of our world. "Mormonism" is full of just such principles and such practices. The safe road is to be trodden by those who understand these practices, who attempt to live them, and to use them in their daily lives as eternal reflections of fundamental principles of the Gospel.

I bear you my testimony that it is easy, if one will but humble himself and keep near to God in prayer and in service, to understand these great fundamental world-shaping principles of the Gospel of Jesus Christ, and almost as easy to practice them.

To-day and yesterday have seemed to me, in this tabernacle, to be a great rebuke of doubt. I am speaking just now before one of the amplifiers, and if I am speaking into this concave device properly, I imagine that my voice is carried much better than it ordinarily is, into the remote parts of this building, and possibly into the Assembly Hall. It is a tremendous advance, a tremendous rebuke to those of my day, unbelievers in God, who have said to me: "What is the use of praying? God can not hear. Your voice merely stirs waves in the air, and God is so far away that the waves disappear and can not reach Divinity. You are wasting your time." Yet to-day we have these great amplifiers under the stand, that I looked at yesterday, by which these waves are taken out of the air, thrown into some other medium, and carried on again into the air until the voice is spread broadcast over the earth, if we so desire. I know, my brethren and sisters, that the main concern of man is to make of himself, by righteous living and by proper attempt, day by day, by doing that which he knows to be right, a great amplifier by which he may understand the whisperings of the Holy Spirit of God. I pray that every one of us may be given such strength, may be given such will and such opportunity as to make ourselves clear instruments for the discovery of the great truth that God has in store for all of us; and I bear you again my testimony that this is the truth, in the name of the Lord Jesus Christ. Amen.

"PREJUDICE gets into the pulpit first; reason does not arrive until later on. That is the ordinary march of the human mind." —VOLTAIRE.

"TRUE obedience is true liberty."—H. W. BEECHER.

BACK TO THE OLD WAYS.

THOMAS W. BROOKBANK.

ON the 25th of May, 1923, at New York, U. S. A., Mr. Elbert H. Gary, Chairman of the United States Steel Corporation, delivered what is known among officials of that organization as the annual address. Business interests, and how they could best be promoted were, of course, the central points around which Mr. Gary's thoughts revolved; but in times like the present the discussion of great business affairs, when handled by men of broad views, naturally opens the way for remarks concerning the existing social and religious status of Christendom in general. So Mr. Gary, while disclaiming any intention of preaching a sermon, did, nevertheless, urge a sweeping return to the practice of the religious principles which were observed in earlier times by our forefathers, if the world desires to find a cure for the ills that now afflict mankind in its social and moral capacity. But his exhortation in this matter is not something that now breaks for the first time with startling suddenness upon our ears, since Mr. Gary merely gives voice to a warning and associated counsel that have been sounded loudly for several years past in many Christian lands, by men in high positions, who do not preach for hire nor divine for money.

This wise counsel for Christendom to get back to the old ways when men and women believed in the revealed word of God and practiced Gospel principles is but the essence of the proclamation that has been sounded long and faithfully since 1830 by thousands of "Mormon" missionaries, who have been sent forth by divine authority to warn the people of the world generally whither they are trending, and to counsel a return to the laws of God and a practice of them in their fulness and purity. Mr. Gary's position practically recognizes as true and pertinent the teachings and admonitions of this Church in pointing out the way to temporal prosperity and the perpetuity of desirable social and religious conditions in the world at large.

Doubtless Mr. Gary will not be ostracized from the society and communion of sectarian Christians on account of the stand he has thus taken; though when the Elders of this Church first began to preach the necessity of a return to true Gospel principles and practices they often did so at the peril of their lives, and in some instances were compelled to make the supreme sacrifice. Even in present times, "Mormon" missionaries are persecuted not a little only for teaching practically the same things as those for which Mr. Gary gets a generous measure of praise. Just why what this successful business man advises should be considered wise counsel, while the same things when taught by this Church are denounced as foolishness and unworthy of serious attention on the

part of Christians, is a problem left for the reader to solve in his own way.

Mr. Gary did not say in so many words that there has been a "falling-away" from the pure principles of the Gospel and their proper practice and administration,—a falling-away which in other terms means that the churches have lapsed into a state of apostasy; but it is a plain inference from his statement that if the world wants to find a cure for its present ills, it must get back to the religion of former times,—hence, the churches of this day can not be acceptable to God, since a change from what they are to something far better is necessary if the world is to be saved from ruin. The phrase "far better," just used, was written advisedly, for the extent of the change necessary can be measured only by the difference there is between a power—an organization—that is helpless to cure the world of its ills, and another which can do the work effectually, and bring peace, contentment, happiness, and unity to our race—a difference as great as that which exists between principles which lead to decay and ruin, on the one hand, and vigor and prosperity on the other.

Among various truths uttered by Mr. Gary this one, that "religion is simple, plain, business sense," should commend itself to every business man in every department of human activity. It is just as good sense for employees as it is for employers. Who can question that it is good sense also to have a religion that will not need a reconstruction of principles later, in order to fully accomplish the purpose for which Christ gave the Gospel to the world?

But Mr. Gary did not stop with the utterance of the tense statement just quoted, but launched into a vigorous defense of the Bible as the Word of God—as being what it claimed to be. What he said in this connection would be worth the prayerful consideration of every Christian in lands where that book is assailed from all quarters by infidels—many of whom pose as its friends; but since his remarks concerning the Bible as the word of God do not directly have reference to the subject now in hand, they are omitted. However, a part of what he said, by way of warning to his hearers, respecting the prospective future history of the great nations now existing unless they get back to the old ways of serving God, are in point, and are herewith submitted:

"One who reads of, or personally witnesses the evidences of the rise and fall of great nations and communities and cities is led to believe that an overruling God determines their destiny. Corinth, for a long time a dominating city, known as the luxurious and wicked city, to-day has only a small community, with a few remaining magnificent ruins, partly uncovered. Such nations as the United States, Great Britain, France, Italy, Japan, China, Germany, Austria, Russia, will do well to continually bear in mind the history of the past and the probabilities of the future. 'Let him that thinketh he standeth take heed lest he fall.'"

Mr. Gary speaks from personal observation of what he saw when on a visit to some of the places involved, and respecting the ruins at Athens he says: "Why did an all-merciful Providence permit such awful destruction and decadence? Read history and ascertain; read Paul's epistles. Perhaps you will also discover why the Roman Empire fell—why many great nations and cities fell from power and prosperity, but more particularly why other great nations may hereafter perish."

In harmony with the statements and counsel of Mr. Gary, as thus set forth herein in part, the *National Tribune*, Washington, D. C., in its issue for June 28th, 1923, closes an editorial in these words: "The Church and the Sunday-school must once more be brought into repute. Unless there is a strong return to the morals and teachings of former years society will die through disintegration. Honesty will perish from the earth, and the people will descend to the low moral scale of the Soviets and Chinese, where the only deterrent to crime is the fear of being discovered and punished."

Secular newspapers that are friendly to the churches and the cause of Christianity frequently sound just such notes of warning, and give the same counsel; and from many a rostrum throughout Christian lands, earnest and eloquent pleadings for a return to the old ways of serving God are heard.

(TO BE CONTINUED.)

FORGIVE AND FORGET.

FORGIVE and forget—it is better
To fling every feeling aside,
Than allow the deep cankering fetter
Of revenge in thy breast to abide.

For thy step through life's path shall be lighter,
When the load from thy bosom is cast;
And the sky that's above thee be brighter
When the cloud of displeasure has pass'd.

Though thy spirit swell high with emotion
To give back an injustice again,
Let it sink into oblivion's ocean,
For remembrance increases the pain.

—ANON.

"CHARACTER is higher than intellect. Thinking is the function; living is the functionary. The stream retreats to its source. A great soul will be strong to live as well as to think. Living is a total act; thinking is a partial act. Let the grandeur of justice shine in his affairs. Let the beauty of affection cheer his lowly roof. The scholar loses no hour that the man lives."—EMERSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, AUGUST 30, 1923.

EDITORIAL:

TWO CONFERENCES.

Two conferences have recently been held in Lausanne, Switzerland. One was a conference of diplomats from several different nations, held for the purpose of establishing more amicable relations with each other, and particularly of determining the advisability or inadvisability of ceding to Turkey certain claims laid by that nation in the flush of victory over her century-old enemy, the Greeks. For months the eyes of all the civilized world were turned to Lausanne, while the representatives in conference debated the questions of territorial expansions and national and international concessions. The other was a conference of Elders of the Church of Jesus Christ of Latter-day Saints, who are laboring in Belgium and Switzerland. They had assembled in a *local* to consider not the acquiring of property or financial gain, or temporal power, but to determine the best ways and means of rendering greater service to the French-speaking peoples living in the two countries represented.

The delegates to the first conference met in luxury, and were no doubt rewarded richly for their services. The delegates to the second met in a reputable but plain hall, lodged in the most reasonable but respectable hotels, and paid all expenses out of their own purses. Members of the first group schemed each day to see how much they could *get*; members of the second group planned each day to see how much they could *give*. National selfishness caused days of discord, and even threatened disruption in the first; unselfishness and a desire to lose self for the good of others produced unity, harmony, and inspiration in the second. The first represented temporal governments; the second, divine.

Yet the second conference was obscure. Excepting the announcing of placards, and a few references in local papers, nothing was known about it, even by the people in whose interest the conference was held, and even some of those who attended failed to see, or if they saw, refused to believe the object of the conference.

One of the Elders in an address referred to the fact that he had often read and heard from friends about the wonderful scenery of Switzerland. He had received letters from relatives who had

visited Lausanne, who had described the beauty of Lake Geneva, and the grandeur of the surrounding mountains. All of this created in him a desire to see Switzerland himself. Three years ago, this desire was gratified. He visited Lausanne, but he saw no mountains—he scarcely got a glimpse of the lake. He rode through Switzerland without even seeing the Alps. Last winter, he made a return visit to two or three cities, with the same result. Alps, lakes, and even half the city were enveloped in clouds of mist. But on this trip to Lausanne he had beheld the surrounding scenery in all its sublimity. From the vine-covered hillside he had viewed the securely-guarded Chillon Castle, and had included in his vision at the same glance the snow-covered Dents du Midi. Enchanted, he had beheld the Jungfrau towering in the glittering sunlight of a cloudless sky, above the massive glacier moving imperceptibly but surely toward the torrents gushing from them. All this, and much more of but little less grandeur had been hidden from his view on his two previous visits.

Just so, are the divine purposes, plans, and achievements of the Church of Jesus Christ hidden from the understanding of the world. Mercenary, and in many instances impure and vicious men and women and preachers divining for hire have covered the Church with a mist and fog of falsehood and vituperation, and so dense is this envelopment that often fair-minded people, hearing of the good as well as the bad, and seeking an opportunity to investigate for themselves, at first have difficulty in penetrating the density of the prejudice that shuts out the truth standing out so undeniably, though temporarily obscured, before them. Closer investigation, clearer understanding, always reveal to them the glory and sublimity of the divine truths as revealed in 1830, and as taught by the despised and often obscured Nazarene, the Savior of the world.

Thus it is that while the conference of seventy Elders of the Church was assembled in Lausanne, tens of thousands of people were admiring the scenery in this playground of Europe, wholly oblivious to the mighty social, economic, soul-saving, nation-preserving principles which these unobserved, humble men were beholding in heaven-lit grandeur.

The Elders emphasized some outstanding features of the Church. Five of these are: (1) That obedience to the Gospel produces health and longevity; (2) that it encourages industry and produces prosperity; (3) that it ensures social harmony in community life, and promises the only sure means by which the peace of selfish, war-torn nations may be secured; (4) that it gives that true education to man which leads to a knowledge of God and Jesus Christ, to know Whom is eternal life; and finally, (5) that tens of thousands of men and women are consecrating their time, their wealth, and their lives, to the glorious task of declaring to the world the

reality of the truths, and of inviting every nation to help dissipate the mists of prejudice which now envelop the Church, so that the glories of revealed truth may stand out in bold relief to the admiration, peace, and eternal salvation of man.

"O say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

. . . .

Then say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore."

D. O. M.

THE PROGRESS IN GERMANY.

In a letter written to President McKay, President Fred Tadje of the Swiss and German mission reports some of the inspirational conferences and meetings that have been held recently in that mission. Excerpts of the letter follow:

"A few days ago I returned from the Dresden and Chemnitz conferences. The Dresden conference was held in Breslau, where we had an attendance of nearly nine hundred. The day after the conference we baptized twenty-three in the river Oder. There I witnessed something which I believe I shall never forget. The baptismal service was held between six and seven o'clock, and about a thousand people were watching us. It was a wonderful sight to see so many lined up on the banks of the river and watch the brethren baptize. Everything was in good order, and after the baptisms had been performed an open-air meeting was held. . . . A special meeting was held on Wednesday, in Dresden, where three hundred and fifty were present."

A new conference (the Breslau conference) was organized, with Elder Ludwig H. Schoberth as president. The letter continues:

"Our meetings in Chemnitz were also most successful. In our morning session over 1,200 were present, and in the afternoon there were about 1,150. There was a wonderful spirit in all the meetings held, and I am sure that the work will progress here."

"The human soul is like a millstone: when it is given wheat to grind, it turns and transforms the wheat into flour; when nothing is placed in it, it still turns and wears out itself."—Luther.

THE FINE ART OF LIFE.

C. R. Havighurst. D.D.

I come to speak to you upon "The Fine Art of Life." That life is an art scarcely enters the thought of the average man; much less, that it is a fine art. The most of us are mere artisans, not artists; and many of us only bungling artisans, for we handle so unskillfully the materials of life. We are prone to worship at the shrine of the useful and put too low a value on the beautiful. And this depreciation of beauty in human life arises, I think, out of a misconception of its nature. We seem to believe that beauty is something added to nature, a sort of a decoration or trimming, and therefore wholly incidental. The fact is, beauty is structural, beauty is organic: it is in the nature of things. It is the outward expression of an inner perfection. The green peach, as it hangs upon the bough, is anything but beautiful; but as it grows toward fulness of life, maturity, ripeness, its cheek becomes flushed with beauty. Beauty, then, is fullness of life, maturity, ripeness—the one final goal toward which all nature moves and toward which all human life should move. . . .

Let us seek to discover, if we may, some of the laws of the art of life; for this, the most difficult of all arts, has its laws as precisely defined as are the laws of music or painting or sculpture or architecture. And it is the business of the artist of life to find out these laws and bring his life into submission and obedience to them.

In the first place, to be a true artist of life we must know the world we live in; must get acquainted with materials we have to handle. God has put the materials all here out of which we are to fashion our lives. This world is our workshop: here are our materials and our tools. Surely the God who made it all, who built for us these mighty cathedrals of nature with their walls of rock and spires of granite altars of unsullied snow, and choirs of stream and cataract; who spread out before us the enrapturing sunrise and the gorgeous sunset, and carved out the titanic gorges, and made the laughing torrents leap boisterously over the precipices, and filled the groves with song, and clothed the hills with garments of glory—surely He would not have us stand deaf and dumb and blind amid it all, utterly unresponsive. He wants us to know.

And we must not only know the world, but we must absorb it into ourselves, must take into our being the beauty of the world about us. That after all is the most accurate test of a man's life—what it takes in. It is not the environment that measures the man, but the life response to that environment. Some years ago I stood in Yosemite, that beautiful dream valley; shut in as it were, from the whole world, with a beautiful carpet of green

beneath us, and nature's tracery of ferns and flowers around us; with a bewildering variety of architectural forms, great granite walls, colossal towers, splintered crags and massive domes, cloud-wrapt and sky-mantled, rising above us and beyond us; while all was overhung with a dreamy, slumberous atmosphere of matchless blue. And as I stood there at the foot of Yosemite falls, and looked up, it seemed as if a pure river of foaming silvery whiteness was pouring itself right out of the blue sky. The beauty, the grace, the witchery of it, who could describe it? And yet one man in our party, as he looked up at it, exclaimed: "My! If all that water were turned on an immense wheel, wouldn't it make things hum." In the presence of that scene of indescribable beauty and majesty he heard nothing but the soul-thrilling music of a clapper to a grist-mill. That man was an artisan, not an artist. He had not taken into himself God's world of beauty; there was no response to the environment.

But we must not only know the world we live in and absorbe it into our being; we must know ourselves. Self discovery is one of our fundamental tasks. We must not only understand our own personality, but we must know the principles and forces that quicken and nourish and develop that personality. Just as the tree out yonder, by the law of vital selection, knows just what to take from its environment and what to reject, in order to grow and bud and leaf and blossom into beautiful fruitage, so we must learn what is vitally related to our being, what to take and what to reject, from our environment in order to bring our natures to plenary development, and thus to supreme beauty.

What are some of these forces that are vital to human personality?

First, I mention truth. You can't grow a beautiful human life without truth. Truth is the central bottom-most quality in man. It is the one supreme ethical fundamental. There is absolutely no room in a beautiful life for untruth. That was John Ruskin's message: all art must be truthful. Standing in Venice one day, he saw a cathedral in ruins, and he said, "Somebody has been untruthful; somebody placed lying stones in those walls and foundations." Entering a home he found people burning up with fever, and he said, "Somebody has been untruthful; somebody put lying lead in the drainage pipes." One day he saw a great ship dashed against the rocks and a hundred lives were lost, and he exclaimed, "Somebody has been untruthful, somebody put lying links into the great cable, the great anchor chain that ought to have held the ship when the storm came." Rushing into a church one day in the midst of a heavy rain storm, he saw large buckets placed to catch the water as it dripped from the matchless frescoes of Tintoretto, and he said, "Somebody has been untruthful; somebody has placed lying tiles upon the roof."

If truth is the great law of all art and artisanship, it is pre-

eminently the first law of the art of life. That was a fine tribute which Dr. Samuel Johnson paid to his friend Boswell: "He has no genius, but so true is he that if he promised a man acorns and no acorns grew in England that year, he would go all the way to Denmark to get his acorns rather than break his word."

Another principle that is vital to man's personality is purity. Schiller, the great German poet and art critic, said that the true artist is revealed as much in what he rejects as in what he accepts. The artist of life is revealed in what he rejects. The least taint of evil, the faintest suggestion of sin, the minutest influence that mars or stains or defiles a human life, must be uncompromisingly rejected if one would fashion a beautiful life. There is absolutely no place for sin. The ugliest thing in all the universe is sin, and one of our first tasks is to get rid of our ugliness, the ugliness of sin.

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.

The third principle I mention as being absolutely vital to human personality and essential to its complete development is love; love viewed not merely as a beautiful sentiment but especially as a principle of action. No life can have its highest fulfilment and realize its supreme beauty and glory that does not express itself in unselfish service. When Elihu Root was called into the Roosevelt cabinet as Secretary of State, an intimate friend wrote him: "Why not wait three years and get the substance instead of being the shadow now?" Mr. Root wrote back: "I have always thought that the opportunity to do something worth while is the substance, and trying to get something—the shadow."

The man whose chief business is to take the orange of life and squeeze it to see what he can get out of it, squeeze it with money-getting, or pleasure-getting, or honor-getting or any other form of getting, will find at the last that he has only an empty rind in his hand.

All immortal achievement has at its centre the motive of service and sacrifice. No man ever yet lived a great life until in glorious self-forgetfulness he lost his life in the life of others. A young college student was persuaded by his mother to visit an art gallery, where a fine painting, "The Man of Galilee," was being shown. The young man had no artistic taste and was not much interested in the gallery. After gazing at the picture for some moments with intense earnestness, he started to go out, when one of the attendants who noticed his earnest attitude, said to him: "It is a great picture." "Yes, it is a great picture," said the boy. "And it is well named, 'The Man of Galilee.'" Then he went back and looked at it again—gazed upon that face, until his gaze became transfixed and with softened voice he said: "O Thou Man of

Galilee, if there is anything I can do to help You in the work that You are doing in the world, count on me!" Oh, may we all, as we look up into the face of our Christ to-day, say it, say it as we have never said it before: "Count on me! Count on me!"

These, then are the laws of a beautiful life: truth, purity, love—love that expresses itself in service; the canons, if you please, of the fine art of life. More beautiful than flowers or bird note or mountain or sky or sea; more beautiful than the finest marble that has ever been carved, or canvas that has ever been painted, or poem that has ever been sung, is a human life that has incarnated truth, purity, love. Pre-eminently there has been but one such life; but one absolutely beautiful life that has ever been lived on earth; the one only life that never had a flaw in it to mar its beauty, or spot to stain its purity, or shadow to bedim its luster, or blemish to hide its divinity. It was the life of Him who came not to be ministered unto, but to minister; who went about everywhere doing good. If you want to know the fine art of life, look at that life. Standing at the lakeside preaching to the multitudes, or sitting at the wayside well unfolding mysteries of the kingdom; sharing in the festivities of a wedding, rejoicing with them that rejoice, or standing at the grave of His friend weeping in tenderness and love; in the temple among the doctors of the law, or in the crowded street among the wretched poor; or healing the sick or raising the dead, or taking up little children in His arms and blessing them, or thundering His invectives at sin, or groaning beneath Gethsemane's burden, or dying on Calvary like a God—He is everywhere and all the time the one transcendently beautiful, perfect, Divine Man, the one only pattern of beauty for every human life. That is "the beauty of the Lord our God," which the Psalmist prays may come upon us. May it come upon you to-day, my young friends; may it come upon us all.—*The Christian Advocate.*

FROM THE MISSION FIELD.

Branch Reorganizations.—Sunday, the 12th inst., Brother Joseph Falconer was sustained as second counselor in the Liverpool branch, and as Sunday-school superintendent. Brother James Barwick was sustained as superintendent of the Mutual Improvement Association, with Sister Elizabeth Grimshaw as second assistant.

Branch Conference.—On Sunday, the 5th inst., a branch conference was held at Batley, Leeds conference. In the first service, a very interesting program was rendered by the Sunday-school children, after which, reports showing progress were given of the various organizations. President Guy A. Poulsen presided over

and conducted the evening services. The speakers were Elders John G. Osborne, Frederick G. Stoddard, and Percy Whetton, and President Poulsen. Between the afternoon and evening meetings an officers' meeting was held, in which President Poulsen gave some very good advice and Elder Percy Whetton spoke on the keeping of records.

Baptisms.—Thursday, the 9th inst., a baptismal service was conducted by President Joseph E. Wright at "Deseret," London. One candidate was baptized by Elder Emerson C. Willey, and was later confirmed by Elder Don M. Rees.

Friday, the 17th inst., one candidate was baptized by Elder John C. Bell, at Helen's Bay (Irish conference). The Sister was confirmed the 19th inst., by Elder Robert Warburton.

A baptismal service was held Sunday, the 19th inst., at the public baths in Burnley (Liverpool conference). Thirteen were baptized by Elders Leonard D. Jenson and Lyle A. Riggs and were confirmed the same evening in their various branches by the Elders and local brethren.

Socials.—Saturday evening, the 28th ult., in the Handsworth chapel, Birmingham, a farewell social was held in honor of Elder Edward W. Southwick, who has been transferred from the Birmingham conference to the Bristol conference. A large number of friends and Saints enjoyed an interesting program. As a token of appreciation and remembrance, the traveling Elders of the conference presented Elder Southwick with a stainless carving set.

Wednesday, the 1st inst., a farewell social was held in the Handsworth chapel, Birmingham, in honor of Brother Samuel Dyson. A large number of Saints and friends enjoyed a well-prepared program arranged by the Handsworth branch amusement committee. The members of the branch presented Brother Dyson with a token of respect and remembrance.

A very successful farewell social was held at Durham House, Liverpool, Wednesday, the 1st inst., in honor of Brothers Charles James and George Bourne. An interesting program was rendered, and games were enjoyed by the many Saints and friends present. Tokens of appreciation of their faithful services in the branch were presented to Brothers James and Bourne, by the members.

On Monday, the 6th inst., under the direction of the Nottingham branch (Nottingham conference), a very successful and enjoyable social was held at Wood Thorpe park, Nottingham. Games were played and refreshments were served to over one hundred people.

Monday, the 6th inst., the Sunday-school of the Hull branch, Hull conference, enjoyed an outing at Beverley West Wood. All took part in the enjoyable community singing, races and games.

The Carlisle branch of the Newcastle conference enjoyed a very successful picnic and outing at Wigton on Monday, the 6th inst. The afternoon was enjoyed in games and sports. The sisters furnished refreshments.

One of the best-attended outings held for some time by the Liverpool branch was held in Calderstones park on Monday, the 6th inst. A base-ball game, races, and a picnic made the afternoon enjoyable.

Monday, the 6th inst., the members of the South Shields branch, Newcastle conference, with many friends and investigators, enjoyed a very pleasant day's outing. Games were played and refreshments were served. Ninety were present.

The Handsworth branch Primary Association held a very successful concert in the Handsworth chapel, Birmingham, on Wednesday, the 8th inst. A vandeville entertainment was rendered by friends and members of the branch. Refreshments were served. More than fifty members were in attendance.

Saturday, the 11th inst., the Saints and Elders of the Belfast branch (Irish conference) held a delightful outing at Helen's Bay. Everyone enjoyed himself thoroughly.

DEATH.

URE.—Sister Ann Kennedy Ure died Monday evening, July 23rd, 1923, at her home, 32 St. Steven Street, Edinburgh. Deceased was born April 22nd, 1839, at Ardchattan, Scotland, and was baptized July 12th, 1904, by Elder John H. Russel, and confirmed by Hugh McKay. In the passing away of Sister Ure the Edinburgh branch loses one of its oldest and most faithful members. Interment took place Friday, July 27th, at the city cemetery. The funeral was conducted by Elder Osmond O. Jorgensen.

LEGGAT.—Sister Chalmers Leggat died Friday, August 3rd, 1923. Deceased was born June 27th, 1896, at Partick, Scotland, baptized September 5th, 1909, at Glasgow, by Charles W. Burt, and confirmed by George Thomson.

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LIVERPOOL:

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